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Woman."

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SUNDAY, September 12.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. J. C. BALLANTYNE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. WOODS PEREIS; 6.30, Mr. RIGBY.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, E. R. FYSON; 7, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Mr. W. RUSSELL.
 Richmond, Free Church, Ormond-road, 11.15, Dr. W. C. COUPLAND, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. G. E. LEE; 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. J. HARWOOD, B.A.
 Wimbledon, Collegiate Hall, Worple-road, 7, Rev. C. CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. JAMES BURTON.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50. No service.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11, Mr. JOHN WARD; 3.15, Social Question Conference; 6.30, Mr. A. FENNER BROCKWAY.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Channing Hall, 11 and 6.30, Rev. Rev. E. E. JENKINS.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
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MARRIAGES.

GRUNDY—GREG.—On September 8, at Nor-cliffe Chapel, by the Rev. E. L. H. Thomas, B.A., S. Percy, second son of the late A. W. Grundy, of Oak Lodge, Prestwich, to S. Eleanor, youngest daughter of the late Henry R. Greg, of Lode Hill, Handforth.
 RUDDOCK—HOWSE.—On September 7, at Trim Street Chapel, Bath, Arthur Ruddock, L.R.A.M., of Bath and Southampton, to Isabel Margery, only daughter of Edward S. Howse, of Lyncombe, Bath.
 WOODHOUSE—BEARD.—On September 9, at Brool-street Chapel, Knutsford, by the Rev. Dendy Agate, B.A., assisted by the Rev. G. A. Payne, Samuel Thomson Woodhouse, The Gables, Knutsford, to Annie, elder daughter of James R. Beard, Hazlefield, Knutsford.

DEATH.

HOLMES.—On September 3, at 95, Peel-street, Hull, Jane, widow of Robert Holmes, in her 89th year.

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NOTES OF THE WEEK.

A GOOD deal of mystery still hangs about Dr. Cook's story of his discovery of the North Pole, and in face of his delay in producing reasonable proof of his achievement, public opinion seems to be veering round to an attitude of scepticism. On Monday came the dramatic intelligence that Commander Peary reached the Pole on April 6 of this year. Though the first message was of the most meagre kind possible, it leaves no doubt that Peary's long efforts have been crowned with success. But the splendour of the achievement is obscured by the storm which has arisen over the rival claims to be first. It is a matter which cannot be settled by public opinion, or even by a committee of journalists headed by Mr. Stead, but only by a patient and competent investigation of such proofs as Dr. Cook is able to produce. The temperature of the controversy has risen considerably owing to Commander Peary's blunt statement that "Dr. Cook's story should not be taken seriously." Meanwhile the fact remains that the last citadel of Arctic exploration has fallen, whether it has yielded to the attack of one besieging party or of two.

THE Trades' Union Congress has been in session at Ipswich during the past week under the presidency of Mr. D. J. Shackleton, M.P. The programme has been a very full one, but public attention has not been focussed upon the proceedings with quite the same interest as in some former years. Probably the reason for this may be that there are now other methods by which organised labour seeks to influence public opinion, and its interests have become more closely identified with the general movement of social legislation. The president delivered his address on Monday evening. He referred, with warm approval, to the experiment of tutorial classes for working men in connection with Oxford University, which had been tried at two centres—Rochdale and Swindon—with excellent results, and in doing so he commended it to the generous consideration of all local education authorities, trade

unions, friendly societies, and co-operative societies. They hoped before long to have classes in every centre of industry and from among the present students many capable and efficient teachers. "From these young men would come the future leaders of the trade union and labour movement. They would come not only with the practical experience of the factory and the workshop, but with a sound theoretical knowledge of the social, economic, and industrial history of the national and local affairs of their country, which would more fully equip them for the ever-increasing duties and responsibilities that an active life among the workers of this country demands."

THE nomination of the Rev. Henry Russell Wakefield to the Deanery of Norwich is certainly the most interesting of Mr. Asquith's ecclesiastical appointments. It has "clearly" been made on the ground of distinguished public services, and it places in a position of dignity and honour one who has a splendid record for fearless leadership in social reform. Mr. Wakefield was a member of the London School Board 1897-1900. He has been twice Mayor of the Borough of Marylebone, and is chairman of the Central Committee on the Unemployed. As a member of the Poor Law Commission he signed the remarkable document known as the Minority Report.

ANOTHER interesting feature about Mr. Wakefield's promotion is that it breaks one of the persistent traditions of the Church of England, which assigns a monopoly of the higher appointments to the old Universities. It is a practice which has secured a certain uniformity of culture and ecclesiastical type; but it probably accounts in large measure for the exclusiveness of sympathy and the official point of view which are so marked in many clerical circles. Mr. Wakefield was educated in Paris and at Bonn, and this cosmopolitan training has no doubt helped to strengthen his democratic sympathies. He is a great-grandson of Gilbert Wakefield, the eminent scholar, who renounced his position as a clergyman of the Church of England, became classical tutor in the Warrington Academy, and edited Lucretius.

A CORRESPONDENT, who claims to be specially well informed, has contributed a valuable article to the *Westminster Gazette* on the French clergy and the "Separation Act." After discussion with a large number of priests drawn from various districts of France, he has been deeply impressed by the courage with which they are facing a future full of difficulty, and the sense of recovered freedom with which they have cast off the shackles of State support.

"The attitude of the French clergy here convinces me," he writes, "that the Concordat of 1801, though loyally accepted by the French Church, was looked upon as a mere instalment of restitution due to her on account of the violence and confiscations of the Revolution. It was never really a favourite measure in the minds of the nobler and more enlightened members of the French clergy. It was a dole, and a pitiful one. It was accepted at the sacrifice of honour and liberty, and it was utterly insufficient as a wage for the services demanded of the Church by the State. However that may be, it is clear that now (I speak the open confession of my confrères) there is no regret among the priests of France either over the surcease of the Concordat or the loss of the stipend that accrued to them from that unworthy compromise. They are to-day poorer but better and nobler men. They feel, too, that the time is fast coming, or has come, when they will gain in the eyes of the people they love all, or more than, they have lost from the suppression of their Government alimony. No longer the paid servants of a protean State system, they own a higher title to respect and support from the people. These they had lost through connection with and dependence on the State. These they may well hope to regain when thrown into the arms of an always generous and still Catholic people. But, whatever they may gain or lose by the new order of things, they are resolved to face the situation like men and adapt themselves to it in a dignified Christian spirit."

THE writer is equally emphatic in his testimony to the loyalty of the priesthood to the Republic, even in face of the exacting demands of military service. "I am

first of all a Frenchman," one scholarly young priest said to him, "and a man of the people, the son of poor villagers. I do not deny my ambition to pursue my studies, and, perhaps, reach some little eminence in my career as teacher. But I am ready to give my heart's blood for France any day or hour she may call upon me. For France—her liberties and her rights, whosoever may be her rulers." Other instances which he quotes confirm him in the belief:—"That the French clergy do not set themselves against the Republic as such. That love of country is as strong in them as love of religion. Nay, that these form but one and the same sentiment in their heart. That the Republic is safe with them as long as they are safe with the Republic. That a free Church in a free State is all—and the least—they contend for. Being no longer servants of the State, they are all the better Frenchmen, servants of their country and people, whosoever may rule. This is their idea of their position and their duty in the present crisis of French clerical story. They look out, but without dismay, upon a prospect unknown to their experience, unmaped upon the chart of their Church history. There has been no precedent whatever to the state of things they are called upon to grapple with. Nothing in the past gave presage of what confronts them in the present. A league of Church and State for mutual support and profit bound them together from Charlemagne to Louis XVI. Another—or the same league—modified by a Concordat, bandaged up, but did not reset, the fracture dealt by the terrible blow of the Revolution. A Second Empire eased the bond, seeking only to allay inflammation. Now comes a new period when the essential character of this old wound is changed. What was impending all along has come to pass. The sore was incurable from the beginning. Amputation—the absolute severance of Church from State—leaves the old body social mutilate, but perhaps with more concentrated vital vigour from this removal of a painful and exhausting bond."

* * *

THE following reply, addressed to a lawyer named Douglas Robbins, who wrote an open letter to President Eliot, criticising the views expressed in the lecture entitled "The New Religion," is admirable for its quiet and dignified rebuke of inflated ignorance and prejudice:—

"Dear Sir,—My address on 'The Religion of the Future' will be published in the *Harvard Theological Review* for October, published by Harvard University, Cambridge, Mass. I venture to think that the opinion of the lecture, which you have formed on the basis of a few inaccurately reported, scattered sentences out of an address which took an hour to read, might be modified if you read the full address. I venture to add that I am not at the 'hold of any proud world' whatever; second, that such little part of the world as I am best acquainted with loves the 'Lowly Nazarene,' and does not hate him; thirdly, that I have met during my life most of the sorrows which are accounted heaviest; fourth, that Jesus will be in the religion of the future not less, but more, than in the Christianity of the past.—Charles W. Eliot."

EDITORIAL ARTICLES.

SECULAR AND RELIGIOUS IDEALS OF CHARACTER.

ONE of the strangest things about Christianity is its failure to prescribe an exact pattern of goodness. The Christian, with the Gospels in his hand, can point to no rule of holy living with its routine of duties and its special hours of prayer. Nothing could be more remote from their spirit than an atmosphere of official piety, or our current fashion of parcelling things out into sacred and secular. The picture of CHRIST eating and drinking with publicans and sinners and creating scandal by the unconventionality of his behaviour is one which Christendom accepts so complacently only because the colours are dim with age and the meaning blurred by familiarity. Whenever it is flashed with fresh power upon the conscience, there is a sudden inversion of judgment and a new grouping of moral values. We find ourselves in the presence of One who made the claim—many in their hearts will feel it to be a quixotic and fantastic claim—that men are to live the life of the world without being touched by its evil.

This blending of the religious spirit with worldly conditions has been carried out very imperfectly, and it must be confessed that religious teaching has acted strongly in the direction of making men acquiesce in its impossibility. We see, instead, two ideals of character with very little fusion between them. One of them owes ostensibly hardly anything to Christian teaching, and makes small profession of such dependence. The other is of a distinctively religious type; it is supposed to be the direct creation of the New Testament, and it claims to be in a special sense an imitation of CHRIST and a strict following in his steps. Those of our readers who are familiar with Sir SAMUEL DILL's studies of Roman Society will remember some of the graphic sketches which he gives of the men of the Empire, men of education and public spirit, not irreligious in any active and hostile sense of the word, but only acknowledging the claims which their birth and position demanded of them, the *noblesse oblige* of their family and caste and profession and their own self-respect. It would not be difficult to find their exact counterpart in the modern world, the lawyer, the doctor, the merchant, each with his code of professional honour, his unwritten law of conduct befitting a gentleman, and a very clear idea of the kind of success which he means to win for himself. Probably, in spite of their pleasant manners and their very solid virtues, about the last thing that would be said of them is that they are very religious men, or that they illustrate in any marked

degree the influence of the higher standards of Christian teaching upon feeling and conduct. They are without some of the qualities which we have been taught to admire as the most excellent. There is nothing which strikes us as holy or prayerful about them. And yet this type of the prosperous, genial man of the world is one for which we have a genuine admiration.

On the other hand, there is the distinctively religious type of character, surrendered to the realities of the soul's hidden life and to the practice of good works,

"With even step and musing gait,
And looks commercing with the skies."

It is found in some of the best of the clergy, in men and women of special religious vocation, and, in some measure, in a large number of people who take life seriously, devote themselves to the special tasks of religion, and by prayer and self-discipline, try to follow the strictness of the Gospel teaching. This is the type of character which, with some local or ecclesiastical variations, is held up for us to imitate, and it is one of the constant themes of the pulpit. But many men and women are not attracted by it. It seems to them a little unreal and sentimental in its aloofness from the vigorous life of the world; and so they turn away from it; and they drop it out of their scheme of life, feeling, perhaps, that if this is what it means to be religious, they have no gift for religion.

This state of chronic misunderstanding between these two types of character is to the serious danger and loss of both of them. Secular morality with its habits of tolerance and moderation is inclined to be critical of the want of naturalness, the pretence and exaggerated tension of religion; while the religious man gets into the habit of undervaluing the goodness which is not of his pattern, and the service to humanity which, in his opinion, has no special Christian sanction. In view of this antagonism there may be value in the suggestion, that when we take the Christian and the secular ideal of the true and good life at their best they are in far closer harmony than is often supposed.

Certainly the contradiction does not exist, at any rate in the pronounced form with which we are familiar, in the teaching and example of CHRIST. He himself was a layman, and suspected just because he was a layman—a fact rich in startling suggestiveness which has been generally ignored. His teaching was addressed in plain language to ordinary people. He was no friend of self-conscious religion or of cloistered virtue. But, at the same time, there can be no concealment of the fact that he made high and difficult demands upon human nature for a strictness, an inwardness, and a spiritual sensibility to which it found it hard to respond. These

are just the qualities which the Church has to some measure annexed for its own sacred enclosure, thereby acquiescing in higher and lower standards for different classes of people; but it has done so without any sanction from the Teaching, which was meant clearly for the universal heart of man. The life of the man of the world at its best and the life of the Christian at its best meet and blend. It is at the low, imperfect levels that they seem to be inconsistent. There is far more Christianity in the ordinary life of the world, and its practical virtues, than some people, with a zeal for religion not according to knowledge, are prepared to admit. It is in the struggle and scramble of ordinary life that we find the living illustrations which, more than anything else, give the Gospel words meaning and power, and over a very wide field the Christian pattern and the Christian motive, though seldom mentioned, act both as a check and an inspiration. Nor must we forget the soul which is Christian by nature, to use the beautiful phrase of an early Christian writer, which, without any conscious dependence upon the grace of the Gospel and the help of God's Holy Spirit, admires and loves and does rightly and presses on to better things.

We are convinced that the higher levels of love and service should be commended to men such as these, not as the pattern which the Church prescribes, but as CHRIST did, for their own beauty and nobleness, and the response they awaken in all strong and generous hearts. We need a more cordial appreciation, from the side of organised religion, of all forms of goodness and honourable effort, and a readiness to welcome them for whatever elements of spiritual excellence they contain. When we say this we do not undervalue the place of men and women of special vocation—without them how quickly we should lose our sense of the supremacy of the soul and the claims of the Unseen; nor have we any wish to slur over the hindrances and temptations of people who are placed in the world without any higher standard or surer help than their social creed or their own self-respect can give them. But for such people goodness needs to be less formal in type; and Christian teaching should be less in the direction of a definite pattern with an ecclesiastical sanction. Its aim should be to keep men from satisfaction with themselves, to help them to see before them the untried and inexhaustible possibilities of good, and to hide in their hearts something stronger even than self-respect—a feeling for their dignity as children of God and an instinctive loyalty to their high calling as citizens of an unseen kingdom. Here is no excuse for religious indifference or any want of strictness in the discipline of life, but only an exhortation to a more impressive naturalness.

A TIMELY WARNING.

WE should like to return for a moment to some of the words which we quoted last week from MR. CAMPBELL's letter to the members of the Progressive League, in order to punctuate and underline them. The whole letter shows a grasp of contemporary religious tendencies and dangers, which is of great value and very timely; but the passages in which he speaks of the inclination to allow intellectual interest in religion to take the place of spirituality and evangelical fervour contain a warning, which all religious liberals would do well to lay to heart. Intellectual freedom from the bondage of dogma is not, he tells us, an end in itself. "It should be sought as a means to an end—the development of the spiritual man." Here we come upon the supreme object of the Church, which is not a theological society, but an organism of the Spirit. It would be an interesting problem in psychology to discover why spiritual quality is more attractive than intellectual consistency; but that it is so is one of the clearest lessons of religious history. If it were possible for any group of men to demonstrate the truth of their creed with something approaching to scientific certainty they would still have only a meagre influence, unless they could translate it back into the more primitive terms of spiritual experience and capture men by the ardour of their love and prayer.

It appears to us that this is the supreme testing question for liberal religion at the present time. The easy road of failure lies along the lines of critical discussion and doctrinal propaganda. These methods play upon the surface of men's lives. They feed their intellectual curiosity. They appeal to the love of argument and controversy inherent in what can hardly be called the most spiritual side of human nature. The difficult road of success means, on the other hand, an appeal, winged with the evangelical fervour of which MR. CAMPBELL speaks, to the soul's need and desire. It involves an experience of religion strong and ardent enough to communicate itself in word and life and the high symbolism of worship. It is the quality of its spiritual life which alone can give the liberal movement in religion conquering power. And it is this which, in turn, will recreate its theology. With a vital theology, and the steps necessary for its propagation, we have no quarrel whatever, but quite the reverse. Only in all religious work it must be the servant and not the master; and it must learn to articulate itself, not in terms of criticism and dissent, but by fresh and vital contact with the realities of experience. Without that liberal theology may continue to hang upon the skirts of orthodoxy and disturb it by guerilla attacks, but its victories will bring

little credit to itself or advantage to the world. At the present moment many churches, which have long been the homes of freedom, are painfully conscious that the advance of liberal opinions is bringing them little accession of strength. May it not be that they have been expecting too much from intellectual enlightenment? Certainly it is not the appointed way to spiritual power; and spiritual power, an interior quality of life, is the one thing needful for a movement which is going to attract and unite men for religious ends.

LIFE, RELIGION & AFFAIRS.

"BUY A SWORD."

IT is a proud passage in which the Apostle Paul, in 1 Cor. ii., asserts the inability of the natural man to comprehend spiritual things, but claims at the same time that "we who are spiritual judge all things and we ourselves are judged of no man," declaring that affairs terrestrial are subject to the judgment of the enlightened soul, but that he, on the other hand, is utterly beyond the comprehension of those who judge by lower standards. He is the Sixth Form boy who has done the work of the juniors, but they do not understand his. This great passage ends with the words: "and we have the mind of Christ." These words were used of an extremely imperfect company at Corinth, full of face-tion, giving way to gluttony and drunkenness and social snobbery at their church gatherings, with disorder in their worship, several trying to speak at once, and with such laxity in their discipline that serious sin was overlooked. This congregation, gathered from the humbler ranks of the mixed population of a newly colonised seafaring town, was asserted by its father in the faith to have the mind of Christ among some, at any rate, of its members. It may therefore be ours also in measure. But it is far from easy for us to realise imaginatively the mind of Christ. The Gospels are not biographies. They represent collections of such of his acts and words as had become current in the church for edification. They are the teacher's store, the preacher's treasury. They were largely devoted to proving the Lord's divinity from features which appeared to separate him from humanity, so that the purely human touches are forgotten or worn down. We shall never know the mind of Jesus as we know the mind of Ruskin or of Tolstoy or of Carlyle; nay, nothing like so well as we know the minds of Raleigh and Cromwell. The domestic intimate life of Jesus has not come down. Think how the personal friendship with "the beloved disciple" would have figured in a modern "Life," instead of appearing in three words, "whom Jesus loved." Indeed, students of the Fourth Gospel are now debating the question whether the beloved disciple was the Apostle John or some other John. We hardly know how the elements

which blend to make up character were blended in our Lord; whether, as a boy, he was passionate or placid, shy or demonstrative; we do not know what impression, if any, was made upon his mind by politics or by architecture or by landscape. His health is never touched upon, nor his personal appearance. We are startled when scholars and travellers tell us that he belonged to a family who inhabited one room; if the upper one was, as usual, used for stores.

"Sir, we would see Jesus," is often quoted to-day, and it denotes a wise and manful attempt to get back to first things. The greatest obstacle to it, apart from lack of material, is found, not in dull indifference, but in on-sided zeal and mechanical reverence. We do not credit our Lord with irony or light humour, or admit in him depression, at least not depression like our own. We think that his every word must have been deliberate teaching, to last as long as the world, and that in him dwelt an unfailing faith and a never clouded hope. This comes from long ages during which the Gospels have been bound in peculiar leather, and read in a peculiar voice from reading desks. If any records conflict with this prepossession we miss the passage out or find some other explanation.

One such exceptional utterance has been preserved by Luke alone in his account of the agony in the garden. Even there it is obscured by the insertion of a fulfilment of prophecy, and the relegation to the margin of the true translation. Jesus had tried more than once to make his sleepy friends realise the crisis which weighed upon his own spirit. In his most poignant sorrow they could not keep drowsiness at bay, until at last he had been wearily provoked into telling them that they had better go to sleep, for the enemy was at hand; he would not trouble them any more to keep awake to listen to his pain. The words must have stung. His captors were led, he knew, by another of his friends. His little circle of influence, which was to have grown so great, seemed cracked from circumference to centre. Torture and early death were imminent at the very outset of his career, and that would probably end his message and defeat his mission. In the thought of that he uttered the words which came to the ears of Luke. "When I sent you without purse and scrip and shoes, lacked ye anything?" and they said, "Nothing." And he said unto them, "But now he that hath a purse let him take it, and likewise a wallet; and he that hath none let him sell his cloak and buy a sword . . . for that which concerneth me hath an end." And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough."

Here we have a plain collapse—temporary but none the less terrible—of his lifelong idealism. No more was his to be the mission of lambs in the midst of wolves. No more was it safe to rely upon such provision as Elijah had, and on the armour of defenceless non-resistance. You had better wear swords, and make provision of money as the worldly-wise do, for I am done. "The things concerning me have an end." The goodliest fellowship of famous knights, as another put

it, is broken. With their usual lack of perception, the disciples did not take note of the unaccustomed despair in their master's words. They never expected it from him, probably. They just said they had two swords, and he was suffering too much to go over it all again.

But this odd exception to his doctrine and practice was only momentary. When the party arrived with swords and staves, and one received a cut on his right ear from one of the two swords, the Master, in presence of actual violence, was once more himself, forbade the use of the sword, exhorted them to suffer so far, reminded them of heavenly help at call, and said "they that take the sword shall perish by the sword." There is no other way of understanding the oft noted conflict between these two passages about swords, except by realising that one was the momentary cry of disillusionment from an empty heart. For he was losing hold of more than non-resistance; a trust in providential care gave place to prudent purses and wallets. The text is not one to use in an isolated way against disarmament. It has had a curious history. Throughout the Middle Ages the two swords were the stock argument which supported the dual power of the Papacy. The Vicar of Christ must follow him in having two swords—the spiritual and the temporal. We are on the way to these wooden absurdities unless we realise that our Lord's words were those of a broken spirit in the depths.

From the garden he passed into the hands of his enemies. There was no one to whom to open his heart, no one to record such openings. He uttered but brief, brave rejoinders to his judges. Only at the end of all—in the final moment of death—do we hear the despairing loneliness in the last cry, "My God, my God, why hast Thou forsaken me?" How human was the suffering by which he won the grateful reverence of the world. He could not see at those dark moments of utter failure that he was really climbing the last pinnacle of his eminence—earning at the very pinch of fate the gratitude of the world. He could not foresee the resurrection morning and the many whom he would lead to liberty of spirit through repentance and service.

Such was his mind when it cried out in grief; but when Paul spoke in 1 Cor. ii. of the mind of Christ as serenity supreme among the judgments of earthly minds, he was thinking of something more normal, perhaps his catholic sympathy with all kinds of men, his recognition of something potentially wise and good among the foolish and the profane; enabling him to dine with Romans and with Rome's discreditable underlings also, with nationalist ecclesiastics, and with low class and even immoral people, too. I think this may have been what Paul meant, for where he exhorts his converts, "Be ye imitators of me, as I am of Christ," it was just with reference to his habit of "being all things to all men, not for mine own profit (as no doubt was as common then as now), but for the sake of many, that they may be saved."

JOHN W. GRAHAM.

LIFE AT LETCHWORTH.

LIFE at Letchworth has a zest and relish rarely found elsewhere. It is true there are drawbacks and offsets, and that some of these are serious enough, real lions in the path. But they do not seem to dominate the situation, or block the path which, manifestly, is leading somewhere. Perhaps, after all, the beasts are chained.

Letchworth no longer represents a mere social experiment, for that always seems to suppose the experimenter acting from without, while the atmosphere of the laboratory hangs about it. In the first years, now past, the place certainly presented that aspect, and even now it may be regarded from such a point of view. But this is not the point from which it can best be understood. For, to-day, it is a vigorous young city, growing up into the purpose which created it, and making that its own. The original ideal is now becoming incarnate in a living body. That is the best feature of a successful social experiment; it soon passes into a new category, becomes a self-conscious life pursuing its purpose, and feeling that purpose develop and grow more inclusive and important as it is pursued.

Let me briefly recall the story of Mr. Howard's scheme: how, say a dozen years ago, he set to work upon the modern town-and-country problem, with the purpose of showing what could be done at once towards its solution; how he described, in *Garden Cities of To-morrow*, the new order of towns which could be designed and built; and how, six years ago, a public company was formed to realise his idea at Letchworth. An estate covering six miles of open, undulating country, bisected by the Great Northern Railway, was acquired, and planned and plotted out for an urban and rural population of 30,000.

On an average, one thousand persons have settled upon it in each succeeding year, and the development of the estate has been steadily pushed forward, so that there are now the roads and public services of lighting and draining, with supplies of gas and water, not only for the twelve hundred buildings erected, but for a considerable future increase.

Both as landlord and initiator of the first Garden City, the Company began its work in a generous and intelligent spirit. A certain number of mistakes were inevitable, and so were made. Lack of assured support at the outset rendered it necessary to adopt a method of development which was not ultimately the most economical; some of the first proposals proved inadvisable, and their abandonment caused disappointment to individual settlers; occasional faults in planning made themselves felt—but all these, or nearly all, may fairly be regarded as part of the initial cost of an experiment of great social value. They may, to a certain extent, postpone or modify financial success, but they will not detract from it; and in this place they need not occupy further attention.

This then, has been the work of the Company, to prepare for a new community.*

* The work done may be more fully estimated after reading the new prospectus of First Garden City, Ltd., obtainable from the Secretary at Letchworth.

The new-comers have forthwith provided themselves with homes, workshops, meeting-places, and other necessary buildings. The total value of these approximates to that of the Company's estate; and we may thus regard the town and the Company as more or less equal partners in the scheme. Very soon the former will have the predominant interest; and already, because it is a living organism, firmly rooted in the ground, it is the chief factor in deciding the fortunes of the Garden City of Tomorrow.

That it is firmly rooted the factories and small-holdings attest. Already the industrial enterprises employ about a thousand workers, while some 400 acres—a sixth of the agricultural belt which surrounds the town area—have been let in small-holdings.

That it is a living organism with a character of its own may be suggested by a few illustrations of its activity. With a population not exceeding 6,000, some seventy organised societies, with their respective secretaries and committees, are now at work. These represent, of course, the political, religious, philanthropic, recreative, and intellectual interests common to all progressive towns. But beside these, there are certain societies, centring especially at the Howard Hall—a building which has been presented to the town—which indicate the special character of Letchworth. I do not speak here of those associated with "the Cloister," interesting as they are, because they belong peculiarly to it; but rather of those which give flavour and relish to the whole feast.

Such are the Sunday Evening Meeting, with its special order of service and its reiterated note of common citizenship and social opportunity (its management is in the hands of representatives chosen by attenders, but these are not held together by any bond of membership); the Sunday morning conference, rather questionably described as "the Garden City Adult School," which meets for fellowship and the serious discussion of convictions; and the Residents' Union with its semi-social monthly gatherings, its testimony to the original principles of the scheme, and quarterly welcome to new residents.

Hints of Letchworth life may also be found in the existence of an active Art-workers' Guild; in the May Day Civic Procession, with its banners belonging to a dozen social and religious societies, and in the so-called "Garden-City Pantomime," a topical farce, performed with much good-will last winter. The local magazine and journal, *The City* and *The Citizen*, by their very names suggest their dominant interest; while the former makes the matter explicit by its motto "Because you build for mankind, we build for you." Finally, the elementary school, with its badge "Keep Faith," contributes in its own way to the same end; inculcating into the minds of the youngest ideals of faithful service, civic loyalty, and public honour, which will yield fruit in days to come.

The very existence of many of the organisations I have referred to, supposes the existence of a large proportion of leisured folk among the early comers. Hundreds of people were waiting for the opportunity

Letchworth offered; and these were the pioneers of Garden City who struck the first characteristic note. Perhaps we pioneers were not unfairly described as cranks; doubtless there was something eccentric about us. We were the people, who, in another age, would have been emigrants—Letchworth represents the new country and its new conditions; and emigrants have that radical and revolutionary possibility which belongs to men and women who have made a break for freedom from their old circumstances. They are apt also to have the defect of their quality, restlessness under restraint, and impatience of the conventions, but their quality is an excellent one, and made Letchworth at the outset a progressive, democratic community, interested in a thousand things, alert, sympathetic towards experiments, and not to be easily dismayed into dull acceptance of the so-called "inevitable." Difficulties presented themselves as problems whose solution, however difficult, was confidently assumed.

This was the attitude to which the public mind was inclined by the first-comers. Moreover, there prevailed a spirit of welcome and bonhomie to all, which made light of the old distinctions of the sects and classes. One in purpose, barriers hardly seemed to exist.

But when people are in earnest, their very purpose, as it defines itself in action, may divide as well as unite. Vague goodwill is overtaxed, it collapses at last before the difficulty of co-operation in spite of individual difference—even when the difference is only one of function—unless it is deepened into a living sense of unity. Those who are doing administrative work, and those who are cherishing the original ideals, drift apart and misunderstand one another. Each becomes irritated by the other's lack, where he ought instead to be loyally making it good.

Moreover, many of the second comers are not like the first, and represent a third element. They were brought, not by the almost restless enthusiasm of their nature, but by necessity, for economic or other personal and family reasons. They are the thousands attracted by the actual or the promised opportunities for employment to a new industrial centre. I do not mean that there are no idealists among the later comers, or that all the early settlers were veritable enthusiasts; the reverse is true; but the generalisation serves to indicate the three classes of people who make up the population: the pioneers and enthusiasts, the administrators of the scheme, and the general industrial (and other) population. Life at Letchworth depends on the relation between these three groups. If the first fire is to be kept bright, the pioneer must learn patience in co-operation, while the administrator must recognise the real value of enthusiasm and must be careful not to lose touch, much less to alienate, the vigorous formative idealism which is the birthright of the new community.

But the main body of people can hardly belong to either of these groups; and the real test of both enthusiasts and administrators will be found in their influence upon the habit and attitude of the mass. It is as yet too early to speak of success; but I think the general mass of citizens does, upon the whole, display a little more

interest in public matters than is usual, even when it expresses itself in grumbling!

I have tried to suggest the degree to which the social atmosphere of Letchworth is still charged with electric hope and confidence. Undoubtedly there are gloomy days. The Guild of Help reminds us of the poverty that is already in our midst. We recognise that foolish and selfish persons, partial and reactionary interests, are at work here as elsewhere. But there abides with many of us the conviction that we have here rediscovered the real basis of urban life, and are gradually building-up upon it, in spite of mistakes, a community quickened by public spirit and open to every generous enthusiasm; a community whose future must always be better than its past because it is growing up into the consciousness of its liberties. This takes the sting out of discouragement.

Best of all, Letchworth offers scope for that constructive work and thought which strengthens and ripens the soul. And why? Because its principle provides the foundation for a sane free social growth. That principle is Public Control; making itself felt first in the wise planning, then in the sound building of the city, and always in the tenure of its lands, in which leasehold but not freehold interests are granted. It is only on this basis of public control that a full and free citizenship can develop, since it is precisely this which affords the opportunity for such development. Because this, and the promise of this, is under our feet, life at Letchworth is full of zest even when the sun is hidden behind a cloud. How much more in the full blaze of summer!

HENRY BRYAN BINNS.

FOREIGN ENGLAND.

A REVENANT is a being that has passed into the beyond, but cannot stay there, and takes to revisiting the glimpses of the moon. The attempts which have been made to interview such creatures are all disappointing, and to most minds unconvincing. No doubt they see sublunary things with other eyes, and have another scale of values, than ours. There is a fine poem by Browning on this theme, at which a light pen must be content to level a hinting point.

A man who has lived himself into the life of a foreign land, and entered into manners, language, usages, traditions and aspirations far aloof from those of his native country, returns to more, and less, than he left behind him. Is it that the habit of looking for, and finding, strange new things has worked into his soul? Is it that he is himself a new being, with a new reaction on the old environment? Be it as it may, he listens to familiar intonations, resumes familiar customs, watches familiar happenings, all with a difference. He is a revenant. Interwoven with the every-day web of every day he finds strands of a foreign woof.

What, for instance, can be more amazing than Oxford? Dwell for a year or two on the religious frontier, where Catholic stands over against Protestant in plain contrast, and then contemplate this place. It is all playing a great game of make-believe—pretending to be Catholic, declaring itself

Catholic, slighting or blankly denouncing Protestantism, while Protestantism is the very life-blood in its veins. And there stands Manchester College, the shrine and type of Protestantism, splendidly served, admirably appointed, illustrious with three great successive heads—gaping for students. Is Oxford, asks the Oxford man revenant, the intellectual centre that England deserves? Is there nothing adult in this country, nothing that can rise above beggarly rudiments and milk for babes? We all know England, bluff, downright outspoken, neck-or-nothing England; but here is a foreign England, peopled by timid, half-measure, logic-fearing Englishmen. You have bold hearts, my countrymen, but craven minds.

The Oxford which turned this aspect to view was, I fairly admit, Oxford in the vac. and in the rain. We beheld its clustered towers—a petit revenant, rising nine, and myself—from the lantern of the Sheldonian Theatre, whither Gamaliel, our host at luncheon, had escorted us. My young semi-alien had been with me at Cambridge the day before. I awaited his critical verdicts with palpitant tension. That he prefers Worcester Gardens, “if you count the pond too,” to those of Magdalen, is balm to a Vigornian heart. And what do you say to this utterance in Christ Church Cathedral?—“King’s College Chapel is much higher and splendider, but I think this is more beautiful.” To obviate jealousy, I must put on record some of his Cambridge judgments. Set on King’s-bridge, and invited to select an objective, he turned his back on the splendours to the north of him, and fell in love with the wooden bridge of Queens’. When we had toiled round to it, and found, by experiment, that it would bear his weight, and heard the yarn about Newton as pontifex, my young friend was hardly to be wooed away from that quaint and olden but decidedly unpretentious college. The shade of Ruskin will be gratified to learn that Trinity Fountain Court left him cold, but the court of St. John’s gained his approval. The only things he seemed to admire about Trinity were the weeping willows (at a distance only; “they are not so nice when you come up to them”), the chapel roof and the gateway tower—in fact he all but insisted on invading Dr. McTaggart’s rooms. As we crossed over towards Great St. Mary’s a pregnant silence issued on this question: “Father, what is ‘Trinity’?”

The great university towns are always, I suppose, in some degree foreign territory. I do not mean merely that they are so Asiatic during term and so American during vacation. Their thought and life is remote from that of industrial centres, and the great academic problem is continuously to lessen this remoteness, and to prevent complete alienation. Hence on the one hand university extension and on the other superficial expedients like an engineering tripos, and far-sighted enterprises such as the nascent Oxford School of Economics. The new universities in the big cities will show us the way. We have a fine new university in Bristol, and the soul-shattering problem whether scarlet shall be reserved for the doctors, or—as the reputed “Bristol red,” and the colour of the “flower of Bristowe,” *lychnis*

chalconica—be assigned to the Faculty of Arts for their master’s hood, must soon, for good or evil, be decided.

But even residence in Bristol is no insurance against foreign experiences. Not long ago two ladies, attended by a returned Pfarrer, might have been observed ascending a bold height in a grassy park towards an old ducal mansion. Tabitha was badly hurt, once upon a time, by a defective child, and since then she has devoted the best of her thought and strength to the welfare of the feeble-minded. Anikene (name of inspiration to some, of execration to others) is a champion not only of women workers but of whatsoever else is afflicted or distressed. We reached the broad lawn before the pleasant Elizabethan façade. There, sure enough, under the hospitable *mihi et vobis* stood the matron to whom we were commended; there, behind the windows, were the poor, half human faces we expected to see. But whose was the motor car? And what was the business of that group of officers that stood watching it from the further drive? And what could that one lady be doing among them, and why did she wear a gorgeous satin dinner dress at high noon in the open air?

A magnificent blood-hound bounded in and out of the group, and a boy in black velvet timidly caressed it. As we drew nearer a prince—obviously a prince—descended from the car. An officer ran up to help him with his overcoat. So clad, he resumed his seat in the car, but it did not start. One of the others—where had I seen that uniform before?—took off his great red cloak and crept stealthily behind the boy. A sudden word of command—a cat-like spring—the boy is enveloped in the cloak and carried swiftly to the car. In a moment he has been concealed in the tonneau. A helmeted colonel in white regimentals gesticulates an order to the chauffeur. The car springs forward—

We have hardly introduced ourselves to the matron when a soldierly form approaches, and says, with a gracious salute: “May I trespass a little further on your kindness? If you will let us go on the terrace, I should like to commit a murder there.”

“Oh, certainly,” says the matron; and then to us, “Shall we go through the rooms at once, or would you like to see the murder?”

How could we hesitate? We proceeded to the terrace, witnessed the assassination of the king, and heard the frantic vow of the kneeling princess. Then a man in a tweed suit came forward, with a book in his hand.

“That will do very well,” said he. “And now I want a forest.” So some of them went clanking off through the old cock-pit to find a forest, and took the photographer with them, while others turned a quiet corner of the terrace into a dressing-room, and began to make up for the next act.

“They are going to show the cinematograph somewhere in Bristol,” the matron explained, “but they have promised to bring it up here and give our children a special performance, in return for the use of our local colour.”

(The old cock-pit, by the way, where the bloods of the age before last used to

bet on feathered gladiators, is a beautiful circlet of eighteen noble beeches. It is now called the Temple, and a socket for a maypole has been sunk at the centre. It must be, to any kind heart, a lovely sight when these children dance and weave their ribbons in such a spot.)

We inspected everything, chapel, kitchen, laundry, bath-rooms, and all. And of course we talked with the children. Tabitha taught me the way of it long ago. I will not sadden you with an account of that, but there is one pathetic thing which you will be glad to hear. A poor little girl (a “Mongol”) was in tears, but not in pain, she said, nor in any trouble. She had seen, through the window, a beautiful, beautiful princess. The heavenliness of that vision was more than she could bear without weeping.

E. W. L.

PRISON REFORM.

RAMBLING on the downs near Lewes one August day, we felt how beneficent it was that God had made his sun shine on the evil and on the good, and such a glorious sun as it shone that day, and such lovely stretches of downs to shine upon, and purple thistles and tufts of heather, with so many tints and colours of sky and land. The cottages and the farms and the business life of Lewes, and the railway lines in the distance, could all be held in view, even if needing some reform, while thinking of the beneficent Providence that blest us thus without measuring our sins. We could be glad and hopeful without deciding how far we were good, how far evil.

But Lewes gaol: what part had that in our meditations? In that ugly enclosure man has almost annulled the beneficence of God with his showers and his sunshine. For what is a gaol? Only three possible objects occur to me: revenge, reformation, or the protection from injury of people outside the gaols.

The first is horrible, and though it works still in disastrous ways through our penal system, very few of us would deliberately establish afresh a scheme of revenge. The second and third belong together. If we rightly shut criminals off from general society, they should be so treated that when they are again free they will be less likely to be harmful, and, if possible, become valuable citizens. If they are bad when they go to gaol, we don’t want them to come out worse. It is fatal economy to spend our resources in producing a worse criminal than we found.

Let us suppose that the judge is quite capable of taking the place assigned by Jesus to God only; let us suppose that in weighing evidence and appraising character he has the insight of omnipotence separates unerringly the sheep from the goats, the tares from the wheat, long before the harvest, and packs off the weeds and wastrels to gaol. What ought to be done with them there?

One thing it is perfectly clear to me ought *not* to be done with any one of them, man or woman; they should not be condemned to solitary confinement. The only justifications for their imprisonment are that they are worse than the rest of us,

and so much worse that we daren't have them at large; or that we take them away for their own good as well as ours, to subject them to some helpful discipline and training. Teaching them regular habits, a trade, industry, cleanliness, order, or any other good thing, we may possibly be justified in our intervention. But shut such a human being up alone! What are we doing? Remember, he is worse than the rest of us, or there is no shadow of a justification for putting him in the police van without going there ourselves. Being worse, we must suppose his mind and conscience are in a bad condition. If it were mainly a matter of physical debility or derangement, he should go to hospital. But after deciding with judicial omnipotence that he is unfit for general society and freedom, we shut him up and leave him to himself. What do we suppose is the working of that inferior, deranged, or corrupted mind in the solitude?

None of us, even with your fairly normal mind and excellent character, could, I imagine, fill up profitably the long, long hours in a bare cell. Few of us have the power of continual wholesome contemplation, without even a tree such as the Buddhist saint desires to sit under, without anything beautiful to look at, and little or nothing to read. And we have our happy memories, no doubt, and the records of inspiration in our heart, and some realised high purposes in our life. But the criminal! This human being whom we punish because of his great inferiority to ourselves in goodness and character, is he—or she—precisely the right person to be forced into solitary meditation? Should not we rather go into the cell and develop our superiority?

Trying to look at the condition of the prisoner in his cell with candour and sympathy, I perceive that the long solitary confinement, with little inspiring influence or none, may do in him one of three things, all evil:—

(1) If his conscience troubles him about the wrong he has done, remorse may go on eating away at his life and taking away the hope of being better, unless he is given an opportunity of retrieving himself in action. If month after month there is no outlet for better affections and more honourable use of faculty, the conscience gnaws at the vitality. Empty the soul cannot be kept. The devils come back and bring worse with them.

(2) If the criminal be a hardened wretch, veritably an enemy of society, when you shut him up with himself and apart from even the common beneficent influences of Providence, you must suppose he is put into the *worst possible company*, and broods over further schemes of revenge and depredation, such conscience or affection as may be somewhere in him deadened and perverted afresh by the plea of his crude sense of justice:—"That's the way they treat me; I will be even with them."

(3) There is the third possibility, often achieved, I believe, that you take the manhood and womanhood out of the creature to the full extent permitted to your free will by Providence, and make an imbecile of your prisoner, which, perhaps, is the worst of the three possible results. Some saviour may heal the bad conscience

or find the affection of the hard heart, but who can restore the imbecile?

Recognising that in our civic life we are not yet ready to adopt the principles of the Sermon on the Mount, we may yet move a little way in that direction, and help to develop existing institutions more wisely. And there are successful efforts towards remedial and reformatory methods which may be so extended as to humanise our penal system.

Notably, the Borstal system is worthy of careful attention and adoption. It takes its name from a prison near Rochester, and applies to youths, in the past to boys only, but it is intended to extend it to girls also.

Young offenders between the ages of 16 and 21 may be sent for a period of not less than one year and not more than three to Borstal institutions such as already exist near Rochester and at Lincoln, where they will be trained in body and mind, the growth of self-respect, self-restraint, and pride in increasing ability to do hard work intelligently and unflaggingly. The aim is to accustom them to regular hard work, and to make them strong and fit to handle tools intelligently. They work in parties, of which the chief are bricklayers, plasterers, farm hands, gardeners, smiths, carpenters, fitters, plumbers, tinsmiths, tailors, cooks, bakers, bootmakers, under the care of skilled instructors. Their day's work is gradually made to resemble that of the ordinary workman, so that after release from the institution they may readily take their place in the general industrial life of the country. They can earn promotion into a special grade which has its privileges and relaxations as well as a larger gratuity, and misconduct may be punished by temporary removal to the penal, grade in which no gratuity is earned and visits and correspondence are not allowed.

The Borstal Association was founded by Sir Evelyn Ruggles-Brise, and with full co-operation of the officers of the prisons concerned and by the help of a small body of subscribers it has proved so far successful, that in the Prevention of Crimes Act, 1908, it takes its place as a recognised part of the penal system, and provision is made for the establishment of Borstal institutions and the extension of like treatment to girls with their after-care by a committee of ladies.

The Borstal Association has kept watch over the career of boys who were discharged, providing them with clothing and support till they obtained work and endeavouring to keep in touch with them. Of 265 released during the year, it is known that 157 are doing well, and it is believed that 20 others also who are at sea or abroad are satisfactory; 18 are lost sight of, but have not been reconvicted, and 29 are idle, drifting, or of drunken habits.

Further particulars could be obtained of the secretary, 15, Buckingham-street, Strand.

Similar methods might be expected to be less successful with older prisoners. But certainly some would be brought into the ranks of useful workers, and the horrible and hopeless monotony of prison life would be relieved. The extra cost of such a system might be met, or more than met, by the value of the work done by the

prisoners, and there would be at least the possibility open of entering on a normal and helpful life after the period of detention. The trade jealousy of manufacturers and shopkeepers against any useful work being accomplished by prisoners or workhouse inmates must be met and overcome in the interests of these petty objectors themselves as well as the great body of citizens. For it is to no one's advantage to train or keep men and women in idleness and criminality at the public expense.

Observing the unusual average of bodily strength among convicts and casuals, I am led to deplore wasted and misdirected energy. Let it be used! Let the man or woman, as well as the boy or girl, be shown how to use it well and profitably, and, if you will, taught practically that "If a man will not work neither shall he eat," but let the work be normally interesting, and guidance given to the unskilled, and an open way be shown to the ordinary attainments of life. And in the work and the restrictions of the "reformatory," let there be severe simplicity and only the bare necessities of life, if you will; but let there be fellowship in work, some fellowship in recreation, though that may need to be carefully guarded; let the beauty and reality of God's world, its sunshine and rain, its seasons, its development, its subtle and wholesome influences, enter into the eye and ear and blow upon the body of the offender. We ought to let these things which mean so much to us have a chance with him.

P. P.

THE WEATHER PROPHETS.

ON a hot still day during the summer holidays I strolled down to the beach close by. There was not a breath upon the sea, though the tide was high, and it was only by a lapping sound now and then, now far now near, that I knew it still breathed and moved. And yet it was this lapping tide that had curved out the line of the shore, and carved out a wall of cliff, and ground down the rocks into pebbles, and the pebbles into sand. Far as the eye could reach the secret of the weather that was to come lay untold, unread. As I gazed I fell into a dream, and in my dream the figures of three men went by. The first was thin and pale and darkly clad, buttoned up to the chin. There was only one wind, he said, which would blow any good. It would come from the West, as, from the West it had always come. *Quod semper, quod ubique*, he muttered, and passed on. After him came one who shook his fist at him. The North wind, he shouted, was the wind which would prevail. Only from the North could the wind blow free; it would soon purge away the fogs and mists which the West wind always brought in its train. Next came the third, who smiled contentedly, and whispered, as he passed, that the true wind was neither from the West nor from the North, but from a point between the two, and was something of both. And all the while a little fellow standing on a round stone, with much swinging of his arms as if he were addressing a crowd, was proving that winds were spent forces, and would never blow again. Then I was awake, and I turned home, but the words

came after me, and followed me all day :
"The wind bloweth where it listeth . . .
but thou knowest not whence."

QUESTIONS AT ISSUE.

RELIGIOUS TEACHING IN SCHOOLS.

BY PROFESSOR J. H. MUIRHEAD.

I HAVE been asked by the Editor to write a short article on this subject. I am further asked to write with some note of challenge. I am not sure who of the readers of THE INQUIRER will feel themselves challenged by anything I am likely to say. But the present situation itself contains challenge enough to anyone who really cares either for education or religion. Many besides myself must have been struck with the paradox of the existence of a system of religious teaching in which no one, not even, I venture to think, its own strongest supporters, completely believe, and which only persists by its own inertia. One might say of it what John Stuart Mill said of our present religious creeds in general: it retains its place not because people really believe in it, but because they do not know what to put in its place.

If we ask more particularly what it is that is wrong, it is difficult to say under which of its two heads the "religious lesson" fails more conspicuously, whether as a "lesson" or as "religion." What else indeed could we expect? We have as its basis and subject matter one of the greatest histories and literatures of the world, on the interpretation of which more genius and labour has during the last generation been expended than perhaps on any other department of human knowledge. Yet in half the training colleges for teachers in the country the students are carefully guarded from any sympathetic acquaintance with the leading results of these investigations, while in the other half no attempt is made to give intending teachers any ideas whatever, whether old or new, on the most important of all the subjects they will be required to teach. The result is only what we might expect. In the great majority of elementary schools in the country four or five hours a week, and these the freshest and the best, which might be devoted to work for which the teachers really are often most admirably prepared, are wasted in crude history, and often still cruder and entirely unsuitable comment and exhortation. It is no wonder that, altogether apart from the spread of secularist views in one part of the electorate and impatience with the endless wrangle of religious denominations in another, the movement for the entire abolition of Biblical teaching has in these months been gathering strength. Though I believe, as I have tried to explain in some recent articles in the *Hibbert Journal*, that the present unrest and dissatisfaction with our educational system is entirely due to the fact that we have lost the clue which religion alone can supply, I regard the proposal to secularise education with no particular aversion. "Know ye not," asks St. Paul in words that apply to the spiritual life in general, "that unless a corn of wheat fall into the ground and die it abideth

alone?" May it not be so (one is sometimes inclined to ask) with our present religious teaching? What I protest against is the idea that secularisation would be any solution of the religious question. It would merely mean that the ground had been cleared, perhaps somewhat violently, for the new foundation. What is certain is that a foundation is required, and that if we are to trust to our own experience and the teaching of history in respect to all the great systems of education, from that of the Jews and Greeks to that of the Japanese in our own day, other foundation is impossible than a profound belief in the reality of the unseen and the spiritual—in a word, of all that the best men in all ages have meant by God and an "other" world.

It is a vague sense of the value of this ideal, together with a still vaguer hope that it may be possible to realise it without so violent a break with the past as would be involved in secularisation, that underlies the movement for the encouragement in connection with training colleges of a new form of Biblical teaching. After capturing the authorities of London University and the Education Department the movement seemed about to win an easy victory by official "instruction," when, as is well known, old suspicions revived and the *status quo* was abruptly restored. Though prepared to welcome anything that offered, the prospect of an improvement on the present system, some of us felt from the beginning that Biblical scholarship, in the ordinary sense of the word, was one of the least of the present requirements. Personally, I can hardly conceive anything less suitable for school instruction than questions of historical orders, authorships, and doctrinal developments. I have recently been called to book in a neighbouring journal for saying that for purposes of school teaching it is a matter of supreme indifference whether St. Paul wrote the Pastoral Epistles, or whether he ever wrote anything at all. I was not, of course, standing for literary philistinism. The more the teacher knows of the results of recent criticism the better. What I meant to emphasise was that the claim to our reverence of the Pauline and other Scripture cannot in these days depend on "evidences of authorship," but on the witness of the spirit, and that the prime necessity for effective religious teaching, whether from the Bible or any other Scripture, is just as little Biblical scholarship as Biblical orthodoxy. What is wanted is the power of handling its great histories and prophecies in a way that will touch the feelings of the children for what is best in human life.

It is considerations such as these that have convinced me that there is only one solution to the religious difficulty—the permeation of the future teachers throughout their own school and college course with the ideas and ethical valuations that will fit them to make the best use of the religious lesson for this purpose. The use of Scripture I should make a "function" of their general view of ethical and religious truth, not *vice versa*. Give the teachers the best that the philosophical and ethical culture of the time has to offer, and trust them to make the best of it in their own way in the schools. The first step towards this ideal is the conversion of educational

reformers, and through them the Board of Education to it. The second is for the Education Department to seek the co-operation of the universities and training colleges in taking the requisite steps [to give practical effect to it through the provision of suitable courses of lectures combined with practical training in the schools. What immediate prospect there is of effecting the first I have no means of judging. But with regard to the second, I believe I am right in saying of some at least of the leading training colleges that they are prepared to do all in their power to assist in laying the foundations of a new and more satisfactory order of things.

BOOKS AND REVIEWS.

A FREE CATHOLIC CHURCH.*

THIS is an Italian translation by Professor Fantoni-Sellon, of Florence, of Mr. Lloyd Thomas's admirable little book, "A Free Catholic Church." To it is prefixed a study by an anonymous Roman ecclesiastic of the present religious situation in Italy, which ought to heighten the effect of Mr. Thomas's *plaidoyer*.

It is not wonderful that the Italian Modernists have desired to popularise in their own language this work of an English Nonconformist writer. For their own religious hopes and aims could not be more accurately and sympathetically rendered. The desire of a real Catholicism has become one of the great religious inspirations of our time. It is almost more vividly realised, indeed, in those sections of the Christian Church which have been separated by the accidents of history (accidents which we may concede to have been also needs of life) from the main stream of Christian tradition than in the Roman Church itself. For its sake even the most reactionary attempts to realise the Catholic ideal are generously interpreted by those whom we might think likely to be their most unflinching opponents. The churches of the Reformation are becoming aware of a something wanting in their religious witness, and their most eager spirits do not shrink from the venture which may be necessary to the filling of the void. It is just at the same moment that some of the most vigorous minds in the Church of Rome have been impressed by certain losses which their own church had to suffer in its campaign against the sixteenth century rebellion. In that struggle and in its inevitable results upon the history of the Roman Church down to the present day it, too, had to sacrifice much of the religious amplitude and breadth of the Catholic ideal. Here, then, is the natural meeting-ground of the Modernist Catholics and of those Protestants who are being driven by the collapse of their own special temple of theological scholasticism to seek a Catholicism which will preserve and continue the integral religious witness of Christianity.

The basis of such a Catholicism must

* "Una Libera Chiesa Cattolica." Da J. M. Lloyd Thomas. Tradotta dal Cavaliere Professore G. A. S. Fantoni-Sellon, e preceduta da uno studio di un Ecclesiastico Romano sulla situazione religiosa attuale dell'Italia. (Firenze; Bemporad e Figlio, 1909.)

in one sense be a return to the past, in another an abandonment of the past. The spirit which made Christianity from the beginning the essentially Catholic religion not only *in posse* but largely *in esse* must be recovered in its integrity. But it must be recovered in and by this age, under the conditions of knowledge and action which determine the life of our own time. It is the recognition of this double necessity that has made Mr. Lloyd Thomas's work so important and significant to his own countrymen, and at the same time so sympathetic to the interests which dominate the Modernist leaders in the Roman Church. What they both desire is a revival of the religion of the spirit of Jesus Christ, of the specifically Christian spirit of love. And it is becoming clear that the revival of that spirit must mean a church, a church as wide as the actual operation of the Spirit, and equal to the task of mediating its operation throughout the whole area of humanity. The church which would be the instrument of the Spirit must be a visible organic unity, an actual society with its special mission to the whole life of humanity. The Christian Society must be the soul of all other human societies, the permanent witness to the true temper and method of all human activity, the directing conscience of all human aims and enterprises. Only a society with a continuous life of its own can be equal to such a task.

And the question of questions for Christianity to-day is how that church is to be developed out of the existing Christian Churches. That none of them is, in fact, Catholic in the fullest sense need occasion little surprise, nor, indeed, overmuch anxiety. For a Catholicism which will fully satisfy the religious sense is an ideal never, perhaps, to be completely attained. But what ought to be disconcerting is that none of the existing Christian Churches seems to be consciously aiming at a genuine Catholicism, that all of them appear to be satisfied with an attitude which is still frankly sectarian. Both Mr. Lloyd Thomas and the Modernist Catholics are at one in recognising the conditions essential to the desired change of orientation. The churches must learn to place an altogether different value upon their intellectual renderings of the objects of Christian faith. They have sought hitherto to give a value of practical equivalence to what are at best but crude translations of the living experience of the Divine action in and upon humanity through the very refractory medium of the intellect. And so they have confused, to the detriment of both, the nature of faith and of the commerce of the intellect with the things of faith. They have fettered faith, which is the free movement of the human spirit towards God, to certain intellectual concepts regarded as immutable and divine. And they have in the very same act violated the freedom and therefore the reality of the intellectual process in its attempt to grapple with further immediate certainties. Faith must once again be directed to its true object, to the Divine Love which embraces the soul that seeks it, and which itself inspires and sustains that very quest. And the mind must be free to interpret that quest and to place all other human activities and interests in

their due relation of subservience to its pre-eminent authority and control. Such a delimitation of territory would make faith more real and theology more helpful and more actual, and would, at the same time, serve as the chief preparation of that Catholicism which the Christian conscience demands, or ought to be demanding. The religious world must take account of the general method of human knowledge. Agreement in knowledge is prepared by the variety and freedom of the effort to know and to keep touch with the things which are to be known. And every moment of agreement is not merely a term in knowledge. It is also a starting-point towards further knowledge, a convenient opportunity of getting into still more vital touch with the facts and of enlisting once more all the disciplined variety of human power in that effort. So all our other knowledge has grown. So, too, must such knowledge as we can gain of the things of the spirit increase. The church will gain and preserve its unity primarily through the richness and sincerity of its religious life, secondarily through the expression and sustenance of its life by the vivid symbolism of its common worship, and finally through the free growth of its intellectual effort to apprehend the object of its faith.

Mr. Lloyd Thomas has commended to us this view of the church's present needs with all the power of his temperamental sympathy and charm of style. The introduction to the Italian translation of his book, written by a Roman ecclesiastic who withholds his name, is at once an acceptance of his view, and a comment upon its immediate chances of application in the Roman Church which can hardly be described as encouraging. To those who know the actual effects of the Encyclical "Pascendi" upon the fortunes of the Modernist movement in Italy, the pessimism of this comment will appear to be but too amply justified. The action of Roman authority has not, indeed, succeeded, nor can it succeed in stemming the Modernist tide. But it has unfortunately succeeded only too thoroughly in dissolving the unity of a movement whose main hope was its concentration upon the single object of leavening the whole life of the actual church. As it is, some of the strongest leaders of the reforming movement have been driven into open rebellion. Minocchi has recalled St. Paul's wholesale rejection of the Jewish law with the compromising attitude of St. James, and under the ægis of the former has declared war upon the actual church as the supreme enemy of religion. Murri has been forced into adopting the same attitude, and has received his mandate from the Socialists to carry on that warfare in the Chamber. Bartoli has left the Company of Jesus to become a pastor of the Waldensian Church. All alike repudiate Modernism, the two former in the interests of a kind of religious Freethought, whose appeal is mainly to the Socialist masses, the latter in the interests of traditional Biblical Protestantism. Meanwhile the real Modernists hold fast by their faith in the future, and labour as best they can in an enforced secrecy to sow the seeds of their faith among the younger clergy and seminarists. What the result will be only the future can tell.

One thing alone is certain, that the knell of the old orthodoxy has been definitively sounded wherever and through whatever forms the spirit of life is striving throughout Italy.

A. L. LILLEY.

THOMAS AQUINAS.*

HALF way between Rome and Naples, on the ancient Via Latina, now followed by the train, lies the small town of Aquino, the birthplace we are told of the Emperor Pescennius Niger, and once a large and flourishing city. But Niger was never Emperor, though he would have been if only he had not met his match in Septimius Severus, who conquered him and consigned his name to the populous borderland of oblivion. Ruins of the walls and of an amphitheatre and triumphal arch and temples attest the former greatness of the poor village of to-day; but in this historic land ruins must be as vast and as well preserved as those of Pæstum if they are to rescue an insignificant place from neglect. How few know, even by name, Cori and Norma and Segni and Ferentino, and Alatri and Anagni, old Latin towns any one of which has ruins far surpassing those of Aquino. Yet this last is a name familiar to half the Christian world and to all who are interested in the history of human thought, nay more, to every school-boy who has been instructed in Latin and literature and has learnt the story of the authors he studies.

For of Aquino it may be said, as an old Latin version has it of Zion, "*Homo et homo natus est in ea*" (one man and another was born in her, Psalm 87), and if an earthquake destroyed all remains of its past so that the site was obliterated as completely as have been its records, yet the name would live on as that of the birthplace of two men who will never die till men leave off to read and to think.

Of Juvenal, the prince of satirists, beyond the fact that he wrote at the beginning of the second century, almost the only certain knowledge we have is that he calls Aquino his "own."

Quotiens te

Roma tuo refici properantem reddet
Aquino,

are the words he puts in the mouth of his friend Umbricius, bidding him farewell as he takes his departure from Rome to live henceforth at Cumæ. And at Aquino an altar has been found dedicated to Ceres in the reign of the Emperor Vespasian by a Decimus Junius Juvenal, which can be none other than our poet.

For eleven hundred years this was the only title to fame which the ruined city possessed, and before the greater glory had dawned upon it, we find Juvenal, called *poeta Aquinas* and even *Aquinas* by itself. But in the year 1226 there was born there one who was to make the name of his native place for ever famous and his own.

It was in the castle of Rocca Sicca that Thomas first saw the light. His grandmother was a sister of the great Emperor Frederic Barbarossa, and so he and his brothers were cousins of the reigning emperor

* New Things and Old in St. Thomas Aquinas. A Translation of various Writings and Treatises of the Angelic Doctor, with an Introduction by H. C. O'Neill, J. M. Dent and Co., London, 1899.

Frederick II., and the family was one of note far beyond the domain they ruled as counts. How the elders distinguished themselves in the imperial armies and won thereby titles and estates and noble brides, it is for the antiquarian if possible to relate. Who else will care to investigate the matter or hear the story told if it be found out? Whatever faint interest may still attach to their names and fortunes is due solely to their relationship to him whom they believed was going to bring disgrace upon the family.

From the cradle it was evident that the boy's vocation was not that of arms, but if he was to be a student and a saint he might win honours in the church as great as any to be had in the world, and add yet further to the power and dignity inherited from his sires. Great was the scandal when this young noble joined the mendicant friars, the Salvation Army of those days, and not by imprisonment, or temptations worse than loneliness or fear, could be induced to desert them. So, perforce, they let him go his own way, foolish and humiliating as they deemed it, and it led him to such a height of glory as none of them in their wildest dreams of ambition could have conceived possible.

For if the true greatness of a man is to be measured by the depth and extent and endurance of his influence on his fellows, assuredly we must pronounce Thomas of Aquino one of the world's greatest of men, men in whose society mere popes and kings, who have lived and died, are of no account. He is to be numbered with immortals, over whom death has no dominion, nay, whose life is often fuller and stronger as the centuries pass, but they are very few.

Of course the authority of Aquinas as a theologian holds only for those of his own church, but for them it is the highest after that of the church itself and of the Scripture which it accepts as divinely inspired. Pope after pope has supported it with all the influence of the Holy See. Clement VIII. bore his witness that Thomas "sine ullo prorsus errore conscripsit," wrote without any error at all; and Innocent V. that "whoever holds by the doctrine of Aquinas will never stray from the path of truth, and whoever attacks it will always be under suspicion of error," and John XXII. that "he completed his works not without special inspiration of God." And in our own day Leo XIII. has confirmed all that was said before him and earnestly exhorted the faithful to return to St. Thomas, somewhat neglected in later generations, as to the supreme interpreter of the Catholic Faith.

And if it should come to pass that the whole system of Christianity, as taught by Roman theologians, were to perish from the hearts and minds of men as completely as has the classic paganism which preceded it, the Summa would still retain its importance for all who were interested in the story of the development of human thought and in the religious system which has made its mark so profoundly on the history and beliefs of men. Though it were proved, false from beginning to end, though its wisdom should seem but folly in the brighter light of after days, still taken only as the supreme record of an outworn superstition, it would always maintain a

high place in the library of the theologian and philosopher.

The works of St. Thomas are contained in seventeen folio volumes and a list of the subjects he treated—scriptural, theological, philosophical—would fill this column, but his high fame rests upon the Summa, or complete treatise, as we might say, of theology. It is divided into some 2,500 "Questions," all framed on one model. First the question is put, then briefly arguments adduced for a negative answer, the conclusion follows supported by authority and reason, and then the objections made to begin with are answered one by one. In a late Paris edition the whole work occupies between four and five thousand closely printed pages of large 8vo size.

Of course, there is much in such a voluminous work of the thirteenth century which can be of little or no value now even to the pious believer. On the other hand, there is much, and especially the treatise "On God," which deserves the devout consideration of thoughtful souls, whether Theist or Agnostic. The questions, "Whether God is?" Whether He is infinite, omnipotent, omnipresent, subject to place and time, and the like? these are of the oldest man has asked himself, and they are new to every generation. A discussion of them by one of the keenest of human intellects can never cease to be of interest.

"After the Summa there remains nothing but the light of glory" i.e., the Vision of God which is heaven; "the saying" writes Cardinal Manning, "is not an exaggeration, but a very truth." And, in a sense, all believers in God may accept it, for in the Summa all that can be known of the Infinite and Eternal is told, and more we shall not know in this world.

It is evidence of the enduring life of St. Thomas that in the 635th year after his death, a selection from his works should appear in an English translation. His Catena or collection of Patristic comments on the Gospels, was easy enough to translate, but his theological works offer almost insuperable difficulties for the reason that they are of the most concise and full of terms which cannot be understood without a thorough acquaintance with the philosophical system of the writer. Mr. O'Neill has done as well probably as any translator could, and he modestly says, "I feel fairly confident that I have achieved a measure of success in throwing some light on one of the greatest intellects of history, and introducing him where he must otherwise have remained unknown." We could wish his confidence were justified, for his labour and devotion merit success were it possible of attainment, but as we look through his interesting selection of passages we are confronted on almost every page with sentences which it seems to us would be absolutely unintelligible to a reader unacquainted with the original and with the scholastic terminology. Take for example this quotation, selected almost at random, from the extracts on "The Incarnation":—

"Acquired knowledge is placed in the soul of Christ as a clue to the active intellect, that its act may not be without employment, which makes things actually intelligible; just as the infused knowledge

is placed in the soul for the perfection of the possible intellect." We may doubt if anyone could have made better English out of the Latin before him, but certainly this will not be "actually intelligible" to one who has not mastered both the Latin and the philosophy of the schools.

The unlearned reader may be recommended to turn to the extracts from the treatise *De Regimine Principum*, and "on the morality of buying and selling," taken from the Summa. Here, at least, he will find himself on firm ground and can understand and profit of what he reads, and even from such practical writings as these may form some idea of the good common sense of one best known to fame as a profound theologian.

But he may benefit even from what he cannot rightly understand, and no one can peruse Mr. O'Neill's Life of St. Thomas and give such attention as is in his power to these extracts without learning something about the Master who has had more, and more devoted, disciples than perhaps any philosophical writer, excepting Plato, has ever had. C. H.

CHRISTIANITY AND ISLAM. By C. H. Becker, Ph.D., Professor of Oriental History in the Colonial Institute of Hamburg. Translated by Rev. H. J. Chaytor, M.A. London: Harper & Brothers. 2s. 6d. net.

This little book, like Bertholet's "Transmigration of Souls," recently noticed in these columns, is a translation of one of Schiele's series of *Religionsgeschichtliche Volksbücher*. It is a valuable sketch of the relations of Christianity and Islam on the inward side of thought and faith and morals, which will come as a surprise to many, showing how close those relations were, from the first establishment of Islam. In the early centuries the profounder thought of the Christian Church effectually moulded the development of Islam, while in the latter period of the Middle Ages, the debt was repaid by the Moorish philosophers who became the teachers of their Christian neighbours. Dr. Becker emphasises the fact that Islam, though it stood for racial dominance, as a religion was essentially tolerant. "The theory that the Muhammedan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by the Christians." The translation we regret to find often loose and in places seriously inaccurate. The rendering of "ein später Erbe" as "a later heir" (p. 25) we may hope is merely a misprint; but on p. 15 we find the translator saying that the Arab's reverence for the supreme God was somewhat impersonal, "and he felt no instinct to approach Him, unless he had some hopes or fears to satisfy"; whereas Dr. Becker says that "the conception of a God ruling over all was not foreign to the Arab's mind, side by side with his Tree-, Stone-, Star-, and Fire-worship, but for this God he had merely a somewhat impersonal reverence without any felt need to approach Him, or any personal hope or fear." On p. 17, surely "soothsayer" would be a better rendering of "Wahrsager" than "fortune teller." On p. 44 several sentences of the translation need correction, and on the next page the English version speaks of the final deter-

mination of points at issue between Christian and Muhammedan thought being by no means identical, wherever the Qoran definitely contradicted Christian views of morality or social laws; but Dr. Becker says it was "necessarily different in all those cases where the Qoran, &c." It will thus be seen that readers of German will do well to go to the original, and they will have this further advantage, that they will pay only sixpence, for a paper-covered copy, instead of half-a-crown for the translation.

In the same English series of "Harper's Library of Living Thought," in which Bertholet and Becker are included, we have also Tolstoy's "The Teaching of Jesus," as translated by L. and A. Maude, and a version of the popular lectures on "The Origin of the New Testament," by the late Professor Wrede of Breslau. The translator in this case is the Rev. J. S. Hill, B.D., rector of Stowey, Somerset, who says at the end of his preface concerning these lectures by a notable representative of the "advanced" school of New Testament critics: "The most fastidious student cannot find fault with the work on the score of want of due reverence, or of consideration for the opinions and feelings of others, while all who are at once interested in the subject, and unprejudiced in opinion, will feel glad to possess in so wonderfully clear and compact a form the results of labour on such serious and important problems. Not a word is wasted from beginning to end. Only an expert, thoroughly master of his subject, could have packed so much into so small a compass."

PRIMITIVE CHRISTIANITY. Its Writings and Teachings in their Historical Connections. By Otto Pfeiderer, D.D. Translated by M. Montgomery, B.D. Vol. II., pp. 510. Williams & Norgate. 10s. 6d. net.

The English version of the late Professor Pfeiderer's "Urchristenthum" will require four volumes of Messrs. Williams & Norgate's Theological Translation Library for its completion. The first volume, dealing with St. Paul, was published three years ago; the second, now issued, contains the study of the synoptic gospels and concludes with a section on "The Preaching of Jesus and the Faith of the First Disciples," in which Pfeiderer clearly expounds his view that with Jesus the conception of the Kingdom or reign of God was always eschatological, closely parallel to that commonly held by his people. It was not anything new in that conception which, in Pfeiderer's view, gave to Jesus his unique power, "but the new character of the preaching and the preacher." He inspired others because he was himself "a man of inspiration, of spiritual enthusiasm"; not an ascetic like John the Baptist, but one in whom the best spirit of the ancient prophets was revived. "The union in the mind of Jesus of this glow of apocalyptic hope with the unfailing warmth and practical energy of pitying love to the poor, the distressed, the sinful, was the secret of the magical charm of his personality, of the enthusiasm and heroism

of His public life, of His irresistible influence over the masses, and of His power to attract and rivet the devotion of individuals, especially those of a gentle and sensitive nature; and it was that, too, which led to his collision with the ruling authorities both of His nation and of the foreign world-power—in short, it was the cause both of His success and of His fate." The translation is from the second edition of the "Urchristenthum," which appeared in 1902, greatly enlarged from the first edition of 1887. This again grew to some extent out of Professor Pfeiderer's Hibbert lectures of 1885 on the "Influence of the Apostle Paul on the development of Christianity." The work when completed will remain for English readers the most fitting memorial of a life diligent to the end in patient labour and devotion to the highest ends of truth.

ISRAEL'S HOPE OF IMMORTALITY. By the Rev. C. F. Burney, M.A., D.Litt. Oxford: Clarendon Press. 2s. 6d. net.

THE development of Israel's doctrine of a future life, belongs, for the most part, to the period which lies between the Old Testament and the New, which the labours of Dr. Charles have done so much to illuminate. During that period, Judaism had to fight for its very existence, and when it emerged from the struggle it was no longer what it had been, but something rich and strange, full of hopes and demands, unknown to the religion of David or of Isaiah. Among these new hopes and demands was that of immortality.

Dr. Burney writes with all the latest knowledge of the subject at his command. Like most scholars nowadays he recognises the almost complete silence of pre-exilic literature in regard to a future life. And like them, too, he interprets this silence as meaning that the belief did not then form an integral part of religion. The Israelites shared, of course, the ordinary semitic view that the soul after death entered on a dreary and shadowy existence in the under world. But such existence was not life. There could be no true life apart from Yahweh, whose presence was conceived of as being limited to "the land of the living," and more particularly to the land of Israel. When the growth of monotheism brought Sheol itself under the dominion of Yahweh, a doctrine of a future life became possible. But besides being contingent on the rise of monotheism, this doctrine had to await the development of a more individualistic conception of religion than prevailed in pre-exilic times. Religion was then essentially a national or social affair. It never indeed quite ceased to be so: but after the exile, the relation of the individual soul to God came to be more strongly emphasised. The emphasis was due to the sufferings and sorrow which the exile involved, and which, while deepening the sense of personal merit and desert, begot the hope of an immortality in which the faithful would see of the travail of their souls and be satisfied.

In the course of his discussion Dr. Burney quotes the relevant passages in the Old Testament, and in the Apocryphal and Apocalyptic writings; and we heartily

commend his book as a most scholarly and useful introduction to the subject.

THE LIVERPOOL BOOKSELLERS' COMPANY have published a little play, *We Never Know*, by Mr. J. L. Haigh, whose work for the young people of the crowded district of Everton and whose interest in the welfare of young men and maidens generally have won him the sincere regard of many friends. The play makes a very modest appeal to our literary sympathies; it is called "a simple play for amateurs," and in its setting-out it justifies its claim to be so regarded. There are no subtleties of character delineation to baffle and perplex the actors, but there are opportunities for straightforward representation and for the intelligent handling of direct issues of conduct. In the play we have art finding its inspiration in a sister's faith and purity, the clash of worldly motive with the high impulses of love, the triumph of pure affection over fateful circumstance, and, as a crowning benediction, the assurance that the characters are about to "live happy ever afterwards." It is to be hoped that Mr. Haigh's good intentions will be fulfilled on many a Sunday-school platform during the coming winter.

PUBLICATIONS RECEIVED.

From THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—"Oliver Wendell Holmes." W. L. Schroeder. 2s.

THE BRITISH AND FOREIGN BIBLE SOCIETY:—"The World Among the Nations." A popular illustrated report of the Bible Society for 1908-9.

MESSRS. CHATTO & WINDUS:—"The Son of Mary Bethel." Elsa Barker. 6s. "The Knight of the Golden Sword." Michael Barrington. 6s.

MESSRS. J. M. DENT & Co.:—"The Bayard of India." Capt. L. J. Trotter. "Speeches on Politics and Literature." Lord Macaulay. "The Life of William Carey." G. Smith. Cloth, 1s.; leather, 2s.

MESSRS. DUCKWORTH & Co.:—"Beggars." W. H. Davies. 6s.

MR. T. FISHER UNWIN:—"Town Planning in Practice." Raymond Unwin. 21s.

MEETINGS AND SOCIETIES.

THE WORLD CONGRESS FOR FREE CHRISTIANITY, 1910.

PREPARATIONS AND PROSPECTS.

BY REV. CHAS. W. WENDTE.

THE Foreign Secretary of the American Unitarian Association, with the approval of its President and Committee on Foreign Relations, has devoted the early summer to a missionary journey to Europe in the interest of the Fifth Congress of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, which is to be held in Berlin, Germany, in the summer of 1910. Preparations for this Congress have been going on for a year past on an extensive scale, and the presence of its General Secretary was urgently required at a conference of the local committees held in Berlin on July 20 last, to decide finally on the programme and arrange many details of the forthcoming international meetings. In the variety and

importance of the themes to be discussed, the eminence and widely representative character of the speakers who have been secured, and its incidental social features, this promises to be the most enjoyable and profitable international gathering yet held under the auspices of the council.

In order to awaken increased interest in the coming Congress, and assure a large participation in it, the Secretary, on his recent trip, paid brief preliminary visits to seven European countries and some twenty cities and university towns, meeting individually or collectively the friends and promoters of the Liberal cause, addressing various bodies in its behalf, and securing pledges of co-operation. He thus obtained a first-hand knowledge of the opinions and desires of its widely scattered constituency which proved to be of value to the Berlin Committee in framing the programme and making their arrangements for the meeting next summer. He was able to report a general interest in the Congress, and the promise of a large participation in it on the part of representative thinkers and workers and liberal religious churches and associations in all the countries visited.

Three days in Paris gave opportunity to call on Pasteur Roberty, of the Oratoire, most brilliant of French Huguenot preachers; Baron de Schickler, the eminent leader of the Liberal Protestant laity of France; Abbé Houtin, the talented and brave representative of Gallic Modernism—still in priestly garb, though deprived of priestly functions; Rev. A. Reyss, General Agent of the Liberal Association of French Churches (*Églises Réformées Unies*) and editor of their organ, *Le Protestant*; as well as on Madame Réville, widow of the late Professor Jean Réville. Pasteur Charles Wagner was out of town—we met him later in Geneva—but we were shown through his new church edifice, which contains many American features and deserves the Sunday attendance and moral and financial support of every American visitor in the French capital. It is situated at 7, Rue Davol, in the neighbourhood of the Place de Bastille.

With Professor G. Bonet-Maury, a member of our International Committee, the Secretary had a most valuable interview. The head of the Free Theological Seminary of Paris, prolific in authorship, deeply interested in all the international aspects of Liberal Protestantism, Prof. Bonet-Maury is a staunch friend and wise adviser of the council. Both he and other of our friends in Paris were inclined to consider with some favour the proposal that the Congress of 1913 be held in that city, under the auspices of the Liberal wing of the Church of the Huguenots.

After a hurried visit to Brussels, we reached Leiden, the one-time home of the Pilgrim Fathers, and seat of a memorable and far-famed University, which, for half a century past, has been an illuminating centre of advanced Biblical criticism and progressive theology. Prof. Eerdmans, of our International Committee, had summoned a few sympathisers with our cause—Dr. Oort, Profs. Groenewegan, Knappert, and Lake, Pastor Chavannes, and others—and for several hours we took counsel together for the best interests of the Berlin meetings.

In Amsterdam, few of our friends were

in town, and our noble co-worker, Dr. P. H. Hugenholz, was so ill that only a ten-minute interview was granted us with this devoted leader of religious free thought in Holland. Crossing the boundary to Germany, we met for the first time that prominent champion of progressive Christianity and Congregational independence, Pastor Traub, of Dortmund. Just now he is again under ecclesiastical displeasure for his brave attack on the Apostles' Creed as a required part of the Prussian State Church liturgy. Although his large and powerful church and influential teachers like Prof. A. Harnack stand by him in this demand that the use of the Apostles' Creed be left optional, the issue is not yet decided. We were much impressed by the intellectual ability, genius for organisation, and sincere and unselfish spirit of this leader of the Liberal cause in the Rhine Lands. In his company we attended, at Essen, a meeting of the executive committee of the Friends of Evangelical Freedom, an association of 4,000 members, headed by Pastor Traub, Prof. Gefcken, Pastor Jatho, of Cologne, and others. By invitation we here, also, addressed the meeting on the theme nearest our heart, the International Congress of 1910. The warmest response was elicited, for the committee rightly saw in this international meeting at Berlin the ally and helper of their local endeavours against an intolerant State Church. By request we repeated our presentation of the meetings at Berlin to a large audience of some 500 persons that very evening, speaking in German, of course, and again were received with warm approval.

At Cologne, Pastor Jatho gave us kindly welcome. He also is a prominent and gifted preacher, of radical, practically Unitarian, sentiments. When the Congress meets in Germany next summer, these Liberals of the Rhine Valley insist on our devoting at least one session to them in Cologne, where, under the shadow of the great Catholic Cathedral, they will exchange ideas and sentiments with us on the promotion of religious freedom.

A long, weary railroad ride brought us next evening to Basle, the gateway of Switzerland. An hour of talk with our dear friend, Pastor Alfred Altherr, ever "young for freedom," and we kept our course for Geneva, where for a week or more, as a delegate from America, we attended the continuous celebrations and festivities by which this ancient city observed the 350th anniversary of the planting of its National Church and University by John Calvin. It is certainly an indication of the progress of the human mind and the irony of history that John Calvin's Church and University should especially invite the spiritual descendants of Servetus and Socinus to take part in their felicitations and single out several of them for honorary doctorates and other distinctions. It is equally to the credit of the latter that no more appreciative or just words were spoken concerning John Calvin and his great work than those recently uttered by Dr. J. E. Carpenter, Edwin D. Mead, Governor Curtis Guild, and others of our fellowship present at the Geneva meetings. Governor Guild distinguished himself by delivering in fluent French before 700 guests at the closing

banquet of the University an admirable address, which met with great favour.

At Geneva, it was possible to meet and confer with President John Harrison, of the British and Foreign Unitarian Association, Dr. J. Estlin Carpenter, the Hungarian Unitarian delegate, and other religious Liberals from various countries, and enlist them for our Berlin meetings next year. The support of the local clergy and university professors of Liberal sentiment is also assured. Among others, Professors E. Montet, now Vice-Rector of the University, and Pastor E. Rochat will read papers at Berlin. Edwin D. Mead and Mrs. Mead remained at Geneva after the anniversary to give public addresses on international peace and amity. They also addressed large meetings in Leipzig, Frankfort, and other cities on this theme.

Through Switzerland, veiled in mists and shivering beneath recent snowfalls, back to Germany, the Secretary kept his hurried course, barely stopping long enough to permit an hour's talk with Professor Ragaz, of Zurich, and Professor Schmiedel. Mr. Schoenholzer, of our committee, was away in Italy. By way of the Black Forest, with fascinating glimpses of woods and hills and villages, by Heidelberg and Frankfort to Marburg, where Prof. Martin Rade had invited the writer for conference, our course was taken. Marburg was the only town visited on this journey which we had not seen before, and proved of great interest. It lies clustered around a lofty hill, a quaint jumble of mediæval and modern buildings, while above it rises the ancient castle in whose Gothic hall Martin Luther and Zwingli held their famous disputation concerning the sacrament, whose issues were so unfortunate in Protestant history. In the castle, the views from whose ramparts are entrancing, are stored the valuable archives of the Hessian Government. Beginning with Kings Pepin and Charlemagne, a remarkable series of manuscripts and autographs extending through a thousand years are displayed in glass cases. We heard a luminous college lecture on "Science and Religion" by Prof. Rade, were shown the sights of the university and town, and then were welcomed with true German heartiness to the professor's beautiful home and interesting family. A long conference concerning the Congress programme, and we were ready for the next visit at Jena. Here Prof. Weinell rejoiced us with a sight of the proofs of his German version of the writer's Report of the Boston Congress of 1907 ("Freedom and Fellowship"). It is to appear forthwith and cannot fail to promote in Germany the interest in the approaching meetings in Berlin. With Prof. Eucken the Secretary passed a delightful afternoon, and bore away with him renewed impressions of a powerful thinker and a noble and good man.

On July 20, the Berlin Committee met the Secretary and, for four hours, from 11 to 3 p.m., the whole subject of the Congress was given careful consideration. The majority of the committee were away on their summer vacations, but those present were men of importance and deeply interested in the matter in hand. Director Carl Schrader, President of the German *Protestantenverein*, was chairman,

Prof. Rade had come from Marburg to represent his Association, "the Friends of the Christian World," and Prof. Geffcken all the way from Cologne to speak for the Liberals of the Rhine Valley. Prof. Baumgarten came from Kiel, Prof. Von Soden, of the University of Berlin; Pastor Heyn, of Hanover; Pastor Stior, of Dessau; Heym, of Breifswald; Schiele, of Berlin; and the zealous Pastor Max Fischer, and his son, Pastor Alfred Fischer, of Berlin, were among those present.

The Secretary had formulated, while at Geneva, a provisional programme and sent it on to Berlin. A duplicate of it had been forwarded in advance to every member of the committee. It was now carefully gone over, and, with slight amendment, unanimously adopted. After long debate, the name of the meeting at Berlin was voted to be *Weltkongress für Freies Christentum und Religiösen Fortschritt* (World Congress for Free Christianity and Religious Progress). English, German and French will be the languages employed, with translations of the principal papers prepared beforehand and printed for use at the Congress. The date was fixed for August 6 to 10, 1910, with a preliminary meeting at Cologne, and a subsequent excursion, with addresses, to Wittenberg, Weimar, and Eisenach (Wartburg).

The contents of the programme are unusually rich and interesting. Suffice it at present to say that great topics will be discussed by eminent men and women and with entire freedom of utterance; that leaders of Continental scholarship like Profs. Harnack, Troeltsch, Eucken, Weinel, Bousset, Herrman, Dörner, Gunkel, Von Soden, Rade, Naumann, Baumgarten, Groenewegen, Eerdmanns, Bonet-Maury, Montet, and Ragaz have accepted invitations to address the Congress, besides many British, American, Jewish, and Asiatic speakers. In the autumn the programme will be published, together with fuller information concerning the travel features for intending delegates.

After attending several smaller committee meetings, to adjust details, the Secretary left for Copenhagen, where three delightful days were passed at the country home of a deeply interested member of the International Committee, Miss Mary Westenholz, the virtual leader of the *Fri Kirksamfund* (Free Church Association) of Denmark. This fellowship, which is Unitarian in its religious teaching, has been cast out of the State Church, and is now a voluntary organisation. The participation of the Scandinavian sympathisers with Liberal religion was here arranged for. In Bremen, our next and last port of call, Pastor O. Veeck, who preaches to the largest congregation in the city, had called together several of the Liberal clergy still in town. Their interest in the Congress is great, which is of importance, since Bremen is the most radical and independent religious community in Germany, the very Boston of the Teutonic race.

THE UNITARIAN VAN MISSION.

DESPITE the fact that 26 meetings have been held during the last week no less than eight meetings have been lost through rain and storm or other causes, and some of the attendances have suffered through the inclemency

of the weather. On the other hand, Mr. Russell reports a number of morning meetings for miners in the village of Cowie, which have met with distinct success; and a noontide service was held by Mr. Rossington at Matlock on Sunday, and a few people were attracted. Mr. Russell also delivered an address at the opening of a P.S.A., this taking the place of his usual meeting. The attendance numbered a thousand, but inasmuch as the fixture can hardly be regarded as a van meeting it is not included in our returns.

The London van had distinctly encouraging meetings at Leytonstone, where a vote of thanks was proposed to Rev. J. A. Pearson at the close; and also at Ilford, where the local friends had made careful preparations. The meetings were held at different points each evening, and on Sunday there was a large gathering in the Pavilion, with a brass band to assist. The missionary was Rev. B. C. Constable, who also conducted the service at the Ilford church, where a collection was taken for the Mission; the chairmen were Messrs. Macdonald, Kinsman and Laws. The Ilford friends are anxious that the van should visit Brentford at the beginning of October, and it is a matter for regret that it is impossible to comply with their request.

In the Midlands there were good meetings at Wirksworth, a district which had been regarded with some suspicion as to whether it would yield satisfactory results. Rev. W. A. Weatherall was missionary, and Rev. A. L. Smith presided over one of the meetings. When the next move was made to Matlock it was found that the conditions were not favourable, and part of the week which had been intended for this popular Derbyshire holiday centre was given to a visit to Cromford. Rev. H. J. Rossington took the meetings and every effort was made to secure good attendances, but the few days afforded another evidence that the Mission is wise to look elsewhere than to pleasure resorts for the best opportunities.

The journey from Ogmores to Caerphilly, which was mentioned last week, was safely accomplished by the Welsh van, a halt overnight being made at Pontypridd. Rev. D. G. Rees finished at Ogmores with a splendid meeting, and Rev. J. P. Kane met the van at Caerphilly and opened with a good meeting on the Thursday. One other meeting on the Sunday completes the record of all that the week produced owing to the inevitable weather

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Leytonstone, Aug. 30 to Sept. 1, three meetings, attendance 1,200; Ilford, Sept. 2 to 5, four meetings, attendance 1,150.

MIDLANDS.—Wirksworth, Aug. 30 to Sept. 1, three meetings, attendance 550; Matlock, Sept. 2 to 5, four meetings, attendance 340.

WALES.—Ogmores Vale, Aug. 30, attendance 650; Caerphilly, Sept. 2 to 5, two meetings, attendance 330.

SCOTLAND.—Cowie, Aug. 30 to Sept. 5, eight meetings, attendance 300; Bainsford, Aug. 31, attendance 100.

TOTALS.—Aug. 30 to Sept. 5, twenty-six meetings, attendance 7,320; average, 281.

Inquiries, subscriptions, &c., to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Mossley: Welcome to the Rev. H. Fisher Short.—Mossley Church held a meeting on Saturday, Sept. 4, to welcome the Rev. H. Fisher Short and Mrs. Short on their settlement. Upwards of 400 were present to tea. Friends came from the neighbouring churches of Ashton, Stalybridge, Mottram and Oldham. Letters of apology were read from the Revs. H. E. Dowson, B.A., J. E. Manning, M.A., Alex. Gordon, M.A., J. H. Weatherall, &c., &c.; C. H. Bagott, M.A., vicar of Mossley, and J. A. Bedward, United Methodist. The Vicar, who was away on holiday, wrote:—

"Will you permit me to thank you and your Committee for their kind invitation to the welcome to your new minister. I very greatly value such acts of courtesy, and regret that it is not possible for me to be with you. I hope that Mr. and Mrs. Short will have a very happy time amongst you, and that God's blessing may be upon their labours. I hope your party will prove a great success and that the warmth of the welcome will be great.—Yours faithfully, C. H. BAGOTT, Vicar of Mossley." Mr. Abraham Morrell, the oldest member of the Church, presided, and expressed his deep pleasure that the invitation to Mr. Short was unanimous, and hoped that feeling would remain during his ministry. Mr. Maurice Dawson, the secretary of the church, welcomed the new minister on behalf of the congregation; and Mr. R. T. Gladhill, superintendent, gave a hearty welcome into the school, whilst Mr. John Radcliffe gave a welcome for the Young Men's Class. The Rev. A. W. Fox, M.A., of Todmorden, could not resist the invitation to take part in that enthusiastic meeting. His father commenced his ministry at the Mossley church 51 years ago in December next, and the good feeling which still existed towards his father and that his father's memory was still preserved should be encouraging to their new minister. Councillor James Briggs, chairman of the Crewe congregation, said he had had five years' experience of his work at Crewe, a work of an exceptionally difficult character, but Mr. Short had mastered it. What was now Mossley's gain was Crewe's loss, and he would simply say God speed. Other addresses were given by the Rev. H. Bodel Smith, for the East Cheshire Christian Union, and the Rev. Walter Short, B.A., of Stalybridge. The Rev. H. Fisher Short in his reply thanked the meeting for the welcome which he knew came from their hearts. The presence of Mrs. Elliott on the platform, whose husband laboured amongst them for 21 years, was proof of their devotion and gave him confidence. There were large congregations at the morning and evening services on Sunday, Sept. 5.

NOTES AND JOTTINGS.

AN article by Tolstoy, in reply to the tyranny of the Russian Government in the summary arrest and exile of his private secretary, M. Gousseff, has been published in Russia. The translation, which appeared in the *Manchester Guardian* of Monday, will be of interest to our readers:—

LAST night, at ten o'clock, several persons in uniform arrived at our house and requested the presence of Nicholas Nicholayevich Gousseff, who assisted me in my work. Nicholas Nicholayevich went downstairs to see the people who had asked for him, and when he came back he told us that the chief of the district police and the commissary of the rural police had arrived with the intention of arresting him and of taking him to the Krapivna prison, and thence he was to be banished to the Tcherdyn district of the Perm province.

WE all had read and heard about thousands upon thousands of similar orders and their execution; but when they are perpetrated upon those near to us, and in our presence, we are dumfounded. Therefore what happened in connection with Gousseff came as a great shock to me: the disproportion of the cruel measure directed at his person, the palpable injustice of the reasons formulated for its

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

application, and, mainly, the inexpediency of this measure as applied to Gousseff, and still more so if applied to me, against whom this measure really was levied. The disproportion of seizing a man unexpectedly at night, taking him away and throwing him into a prison (everybody knows what the overcrowded Russian prisons are), and then transporting him from one prison to the other, escorted by a man with a loaded rifle, until he is landed at a lonely country place more than 1,500 miles from his home and 270 miles from the nearest town—the disproportion of such a punishment as applied to Gousseff is astounding.

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WHEN saying good-bye to Gousseff I burst into tears, but not out of pity for what had befallen him. I could not pity him, because I knew that he lives that spiritual life in which external influences cannot deprive a man of his real happiness. My sobs were due to the emotion that I experienced at the sight of the fortitude, verging upon joy, with which he bore what had befallen him. And they seize this man—loving, kind-hearted, truthful, a foe to every form of violence, who desires to serve everybody and does not want anything for himself—they seize him at night, lock him up in a prison infested with the germs of typhoid, and banish him to a place which is known to those at whose command he is banished as the most uncongenial spot at which to live.

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THE reason why Gousseff was seized and imprisoned and is to be exiled is still more striking. Disseminating revolutionary literature is given as the reason. Gousseff, however, during all the time—two years—that he lived with me not only did not spread any revolutionary literature, but never read or owned any, and his attitude to it was of a negative character. If he sent any books through the post, or handed them over to anyone in compliance with my request, such books were not revolutionary, but my own books. People may consider my books bad or unpleasant, but in no case could they be termed revolutionary, because revolutionary activity is denounced in them in the most emphatic manner, and that is the reason why my works are always disapproved of and ridiculed by revolutionary organs. Hence the accusation of Gousseff's disseminating revolutionary literature is not only false, but does not even bear a semblance of truth.

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AT this juncture the inexpediency of the measures taken in regard to myself is particularly striking. They are inexpedient, in the first place, because it does not matter how people look upon my thoughts. I regard them as true, and, what is more important still, I consider that to give expression to them is the meaning of my life, and therefore, as I have often stated, I shall give expression to them as long as I live; the removal of Tchertkoff and Gousseff from me could never change this my activity. As I gave or sent my books to those who desired to have them through Gousseff (of which he is accused), in the same manner I will distribute and mail them with the aid of other persons who in tens offer me their services. Should these latter be exiled to Tcherdyn or some other place, I will despatch them myself or give them to those who may express a desire to have them. I am just as much incapable of not giving or sending my books to those desirous of reading them as I am incapable of not verbally telling people what I know, when asked.

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VIOLENCE perpetrated against thought and its bearers not only does not diminish but always intensifies their effect. And, therefore, I would again tell those people whom my activity and the dissemination of my thoughts displease (in this lies the chief aim of my declaration) that if they really cannot refrain from using coercive measures against somebody, they should not use them against my friends, but against me—the chief and only one responsible for the appearance and the dissemination of these thoughts, so obnoxious to them.

**

ALL this I have stated in regard to Gousseff and myself. But the matter that prompted this declaration has another and a more

important meaning, referring neither to me nor to Gousseff, but to the spiritual state of the perpetrators of such deeds as that done by Gousseff. We all know what has been taking place during the last few years, and is now taking place in Russia. It is all so terrible that one does not care to speak about it. One feels sorry for all those exasperated people who have perished and are perishing in exile, in prisons, who die on the gallows harbouring thoughts of hatred and spite, but it is equally impossible to refrain from pitying those unfortunates who perpetrate such deeds and, what is most important, prescribe them. It does not matter how much these people persuade themselves that they do it for the common good, however much they are lauded for these deeds by people like themselves, however much they try to intoxicate themselves by all sorts of cares and amusements, they—for the most part kind people who feel and know in the depths of their souls that in perpetrating such deeds they destroy what is most precious in the world, their souls—shut themselves off from all the real and best joys of life.

And to these, in connection with the event which is insignificant in itself both to Gousseff and myself, I wanted to say: Think of yourselves, of your life, and of the way in which you make use of the spiritual powers given you by God. Look into your soul, take pity on yourselves.

LEO TOLSTOY.

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